the cause, condition and source of all Righteousness. He shines in us as our Conscience which is His Voice and the true mirror of His perfect Holiness and Love, and through which He speaks to us and guides us through the dark ways of life.

Incidentally we may observe here that mere causality and design, mere will and intelligence, cannot, even when combined, enable us to think of the Creative Reason as righteous ; although obviously, until so thought of, that Reason is by no means to be identified with God. The greatest conceivable power and intelligence, if united with. hatred of righteousness and love of wickedness, can yield us only the idea of a wicked being; and if separated from all moral principles and character, only that of a being far lower than man. The existence of the moral principle within us, of a conscience which witnesses against sin and on behalf of holiness, is of itself evidence that God must be a moral Being, One who hates sin and loves holiness and that the purpose which threads together the ages cannot but be a righteous purpose.

And for the fulfilment of this mysterious purpose, out

of man's apparently composite nature. He evolves in him
a moral sense, a sense of moral good and moral evil, a sense
of yirtue and vice, by which alone he has risen higher than
animals in the scale of existence. He designs the eternal
growth of our souls in the strength of righteousness. He is
that Holiness which, whether in the dealings or feelings
with man and man or in the bounty of His Providence or
in the severity of His most just judgments —most of all
in the troubles and afflictions of the righteous—brings
us face to face with Him, straight into His Divine Presence;
that Holiness that has designed for evolving in us all that is
high and pure, noble and sublime, good and divine. Holy
is His name, All earth exults in His Holiness. We feel
so little and imperfect before Him.